ON THE

LITURGY OF THE CHURCH OF ENGLAND.

A

SERMON

Preached at the Pariſh Church of St. Mary-le-Bow, on St. MARK's DAY, 1760.

In Purſuance of the laſt Will of

MR. JOHN HUTCHINS,

Citizen and Goldſmith of London.

Price Six-Pence.

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MATT. vi. 9.

After this manner therefore pray ye.

PRAYER to God ariſes from a ſenſe of our dependance upon him; and is certainly an act, which is not in itſelf unreaſonable. For if the ſenſe of our dependance upon God be a reaſonable ſenſe, the act which is naturally connected with, and which ariſes from ſuch ſenſe, cannot be an unreaſonable act.

Suppoſing then, what ſome would maintain, that we cannot ſtrictly prove prayer to be a Duty, upon the principles of natural reaſon, yet, as it is not an unreaſonable act, there will be no room to cavil at the inſtitution, which has indiſputably made it a Duty.

The goſpel of Chriſt commands us to pray: and encourages us ſo to do, by the aſſurance it gives us of our obtaining what we pray for. This is a material point; for though we may well pray to God for what we want, upon the ſuggeſtion of the mind, that it is not unreaſonable ſo to do; and upon the hope we have in his goodneſs, that he may grant us what we pray for; it is ſurely much more ſatisfactory, as well as reaſonable, ſo to do, when God

himſelf calls us to it; and gives us aſſurance of what we are inclined to hope for.

But, beſides the aſſurance of ſucceſs in our prayers to God, the goſpel ſtill further encourages us to the performance of this duty, by annexing the greateſt advantage to it. I mean the ſpiritual advantage of God's grace in our hearts; by which we are led through our duty here to happineſs hereafter. Spiritual good was hardly the object of natural prayer; which was principally offered up for temporal good. For though ſome of the Heathen might pray for ſoundneſs of mind with health of body *, yet it was a prevailing notion in heathen philoſophy, that the culture of the mind was a man's own work; and that we are obliged to the Gods, only for temporal good things †.

However;

* Orandum eſt ut ſit mens ſana, in corpore ſano. Juv.

† -----Satis eſt orare Jovem quæ ponit et aufert:
Det vitam, det opes: æquum mi animum ipſe parabo.
Horat. Epist. Lib. I. Ep. 18.

Cicero in his book *De Natura Deorum*, introduces Balbus in the character of a Stoic, who indeed ſays--- "ex quo intelligitur prudentiam quoque et mentem "a Dîs ad homines perveniſſe: ob eamque cauſam majorum inſtitutis mens, fides, "virtus, concordia, conſecratæ & publice dedicatæ ſunt." L. 2. 31. Yet he afterwards introduces Cotta, in the character of an Academic, who delivers his ſentiments in the following manner. "Hoc quidem omnes mortales ſic habent, exter-"nas commoditates, vineta, ſegetes, oliveta, ubertatem frugum et fructuum; om-"nem denique commoditatem proſperitatemque vitæ, a Dîs ſe habere: virtutem "autem nemo unquam acceptam Deo retulit. Nimirum rectè: propter virtutem "enim jure laudamur, et in virtute rectè gloriamur: quod non contingeret, ſi "id

However; it is ſure they knew nothing of ſuch aſſiſtance on the mind, as Chriſt's goſpel opens to us; where the Holy Spirit of God is ſet forth, as ready to direct and rule our hearts; and prayer to God through Chriſt is expreſsly appointed, as the effectual means, through which this great aſſiſtance is conveyed to us.

But farther ſtill; the goſpel of Chriſt not only commands us to pray, and encourages us to the duty by the firmeſt aſſurance of ſucceſs, and the greateſt advantage annexed to it; but it alſo directs us How to pray: and Chriſt, whoſe inſtitution has indiſputably made prayer a duty, has left us not only his own example, but even his own compoſition to direct us in the performance of it.

And indeed, if we reflect what it is to pray, we muſt feel the neceſſity of conſidering, How we ſhall do it. When

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" id donum a Deo, non a nobis haberemus. At vero aut honoribus aucti, aut " re familiari, aut ſi aliud quippiam nacti ſumus fortuiti boni, aut depulimus " mali, cum Dis gratias agimus, tum nihil noſtræ laudi adſumptum arbitramur. " Num quis, quod bonus vir eſſet gratias Dis egit unquam? At quod dives, " quod honoratus, quod incolumis. Jovemque optumum et maxumum ob eas " res appellant, non quod nos juſtos, temperatos, ſapientes efficiat, ſed quod ſal- " vos, incolumes, opulentos, copioſos. Neque Herculi quiſquam decumam vo- " vit umquam, ſi ſapiens factus eſſet——ad rem ut redeam, judicium hoc om- " nium mortalium eſt, fortunam a Deo petendam, a ſeipſo ſumendam eſſe ſa- " pientiam. Quamvis licet Menti delubra, et Virtuti et Fidei conſecremus; " tamen hæc in nobis ipſis ſita videmus: Spei, Salutis, Opis, Victoriæ fa- " cultas a Dis expetenda eſt." Ibid. Lib. 3. 36.

we pray to God, we preſent ourſelves before him to ſpeak to him; and though we are indeed conſtantly in his preſence, yet when we retire into our cloſet, or reſort to his temple, we muſt be more ſenſible of ſuch preſence; and when we approach to ſpeak to him, muſt wiſh for the beſt manner of acquitting ourſelves, in the moſt honourable, the moſt important ſituation we can be placed in on this ſide heaven.

The requeſt the diſciples made to our Saviour, "Lord teach "us how to pray," is as natural in the minds of others as it was in theirs: Accordingly our Saviour, in anſwering their requeſt, has conſulted the like wants in others; and the form he communicated to them, is tranſmitted down for the uſe of Chriſtians in all ages.

When our Saviour gave this form to his diſciples, and through them to his Church; we are not to ſuppoſe, that, becauſe he gave it them to be uſed as a prayer, therefore his meaning was to confine them, in their devotions, to the uſe of this prayer only and no other: on the contrary, the manner in which it is introduced plainly ſhews, that he gave it them not only to be conſtantly uſed as a prayer, but likewiſe to ſtand as a perpetual model, by which his Church ſhould be directed in forming all their prayers with Propriety.

For there is, doubtleſs, a propriety to be obſerved in our prayers to God. Even in addreſſing our earthly ſuperiors

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we obſerve propriety; or incur juſt cenſure for the neglect of it: and it would be ſtrange, if, whilſt we are anxious in expreſſing ourſelves ſuitably to men, we ſhould think ourſelves at liberty to ſay what we pleaſe, and as we pleaſe, to God.

For this reaſon a Form of prayer, though it be not on all occaſions eſſentially neceſſary, yet on our common occaſions is ſo generally uſeful for a proper diſcharge of this duty, that a devout and ſober mind will always prefer it; till it ſhall be made appear, that the beſt qualification for prayer to God is, to enter upon it without knowing what we are about.

Our Saviour, at the ſame time that he directed us to uſe a form of prayer, directs us by this model to uſe a plain and brief one; and forbids long and much talking in our prayers. When he deſcribes the Phariſee and the Publican in the temple, he ſhews us an example of what is proper, and of what is improper, in praying. How pompous and arrogant is the prayer of the Phariſee! how modeſt, humble, and ſhort, is that of the Publican! *God be merciful to me a ſinner.* And let our Saviour's judgment, which he has ſo expreſsly given in this matter, be always well remembered in our prayers to God.------*I tell you this man went down to his houſe juſtified rather than the other; for every one that exalteth himſelf ſhall be abaſed; and every one that humbleth himſelf ſhall be exalted.*

Pride

Pride is odious on any occaſion; but never more ſo than when we ſhew it before God: nor can we ever exalt ourſelves more abſurdly than in our prayers; or, if we credit our Saviour's judgment, with more hazard of being abaſed and rejected.

Humility of mind is a natural, an eſſential quality in prayer. For conſider what is the true end and deſign of prayer. God wants not our prayers; but we want them: and God requires them of us for our benefit. We are to acknowledge his wiſdom, goodneſs, and power; not that he wants our teſtimony in ſupport of them; but becauſe ſuch acknowledgment preſerves a ſenſe of them in our minds. We thank him for his benefits; we pray to him in our wants; not that he needs our thanks for the one, or our information of the other; much leſs does he need our direction, what to give us. But we are thus commanded to pray, becauſe it is neceſſary we ſhould be conſtantly reminded of God's governing providence over us, of his wiſdom which appoints, and of his hand which ſets before us what is needful for us: and that for this plain reaſon; becauſe a truſt and ſubmiſſion to God's governing providence, a ſenſe of his wiſdom, and of our own weakneſs, are the great ſupport of that obedience to him, on which depends our welfare here and our happineſs hereafter; and therefore we are commanded by the uſe of prayer to expreſs this ſenſe, becauſe ſuch expreſſion of it renews and improves it in our minds;

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and thereby preſerves a ſenſe of duty in us; which, but for ſuch means to preſerve it, we feel by experience, is very apt to fall away.

If ſuch be the true end and deſign of prayer, it is plain that humility of mind is a natural and eſſential quality in the performance of it: and if humility of mind be an eſſential quality in prayer, it is evident that humility in the outward expreſſion and method of performing it muſt be ſo too: conſequently, a plain, ſhort, and chaſte form and ſtyle is neceſſary; becauſe that moſt naturally and ſuitably expreſſes the humble ſtate of a mind, filled with a ſenſe of our own dependance, weakneſs, and unworthineſs; and of the infinite wiſdom, goodneſs, and majeſty of him to whom we pray.

Without humility of mind there can be no true devotion: and where there is true devotion, it naturally leads to humility and modeſty of expreſſion. Every devout mind indeed will not be able, at any time or on any occaſion, to ſuggeſt ſuch expreſſions in prayer as are ſuitable, and which it wants and may approve; for every one is not qualified with a command and readineſs of ſpeaking: and this ſhews the neceſſity of having a ſet form of prayer for common uſe. But though every devout mind may not be always able to ſuggeſt ſuitable expreſſions, it will always feel itſelf obſtructed in the uſe of ſuch as are unſuitable; which ſhews the neceſſity of having ſuch form of prayer well and properly

perly compoſed; that is, adapted to that true devotion and humility of mind, which it is deſigned to aſſiſt; and, I may add, from which it is itſelf derived: For as good prayer aſſiſts true devotion; ſo true devotion, attended with ſuitable abilities, produces good prayer.

This is the caſe of our liturgy; which was compoſed by devout men, and has been always of the beſt uſe to men who are truly and ſoberly devout. The form and ſtyle of it are ſo well adapted to an humble ſpirit, and a true ſenſe of prayer, that where it meets not with its due eſteem, it muſt be owing to a want of theſe neceſſary qualities in ſuch as diſlike it.

I will not ſay that thoſe who compiled our liturgy were better, or more devout men, than any that have lived ſince; but this may well be ſaid, that they compoſed ſuch prayers, as are ſuperior to the generality that have ever been compoſed ſince: which really looks ſomething like a divine teſtimony in favour of our publick liturgy; that, at a time when it was moſt neceſſary to make one, God was pleaſed to raiſe up ſuch as were moſt able to do it.

We then withdrew ourſelves from the errors of the church of Rome; but not from the proper means and helps to devotion; which ſo far from being a neceſſary part of our reformation, would have been both abſurd and deſtructive of it. The church of Rome had its liturgy: but it would have

have been an abſurd inſtance of our reformation from them, if we had thought, that therefore the Church of England muſt have none. We ſeparated ourſelves from the church of Rome, not to be no church, but to be a reformed one; and as it was neceſſary for the very being of a church, that we ſhould have a public eſtabliſhed liturgy; ſo it was ſufficient for our being a reformed church, if, after throwing aſide what was erroneous, we preſerved what was right, even in the popiſh liturgy itſelf.

An appointment of a public liturgy ſeems eſſential for maintaining public devotion; however ſeparate congregations may affect to maintain their devotion without ſuch a form: And if no more could be ſaid of our liturgy, than that it is well adapted for maintaining the public devotion of the church, it were a ſufficient recommendation of it. Nor does it deſtroy ſuch recommendation, that there are Faults to be found in it.

Faults there will and muſt be in all human compoſitions: and though it be wiſdom to mend what is faulty, yet it may not be wiſdom to make an alteration of our liturgy, in order to mend ſuch faults as may be found in it: Becauſe, though it be wiſdom to mend faults, it is not ſo barely to change them for others; which would be the caſe; for we have no reaſon to think, that we are better qualified

for making the liturgy perfect, than our forefathers were; or to expect, that thoſe who undertake to mend our liturgy, after turning out the faults of others, would leave none of their own. Beſides; though it be wiſdom to mend what is faulty, yet it is oftentimes wiſdom to bear with it. Where the remedy is worſe than the diſeaſe, it is wiſdom to bear with the latter, rather than apply the former: and when our mending of faults amounts to no more than changing them for others, and at the ſame time we incur danger by making the exchange, it is ſurely wiſe to keep as we are; and, when we cannot be perfect, to take care that we are ſafe. I ſay ſafe; for after ſo much pains as has been taken with our liturgy, both in compiling and frequently reviſing it; which has made it, if not a perfect, yet an excellent one; abounding with what is good, though not without faults; there will be danger in attempting to remove the faults, *leſt in plucking up the tares, we root up alſo ſome of the wheat with them*. We had better continue as we are, than run the hazard of loſing what is good, only to change what is faulty.

Nor is this the only ſafety to be conſulted in the matter. For beſides the danger of ſpoiling our liturgy, there is danger of diſturbing the public quiet by ſuch alterations; which, however reaſonable they may appear when conſidered only as alterations, will yet appear very hazardous, when we conſider the Principles which may lie at the bottom in making them, and the Conſequences which will naturally ariſe

ariſe from them. For though ſome may favour ſuch a deſign, only from the principle of having a correct liturgy, yet under that ſpecious pretext too many would cover themſelves, whoſe real deſire is to have no liturgy at all, or not a Chriſtian liturgy. And though ſuch alteration of our liturgy has been recommended as a fit means for promoting religious union amongſt us, yet, the temper of men conſidered, it is much more natural to expect that a quite different conſequence would ariſe from it; and that, inſtead of healing diviſions among us, it would only enlarge and multiply them: unleſs at the ſame time that they give us a new liturgy, they could entirely take away the remembrance, that there ever was an old one.

For there would be ſuch attachment to the old form, as would not eaſily, perhaps could not reaſonably, be ſurmounted. A ſuſpicion would prevail, that ſuch alteration might affect religion itſelf; and the ſuſpicion would have ſomething to ſupport it, too reaſonable to be treated with contempt, and too ſtrong to be blown aſide with a laugh. If the common people ſhould fancy that ſuch alteration tended to root up religion, the wiſer ſort would be puzzled to prove that it had not ſuch tendency; or that it would not be followed with ſuch effect. The faſhionable argument, that our liturgy is but a Mode, a Form of religion, and as ſuch liable to change, would hardly ſatisfy thoſe, who ſhould find themſelves

ſelves put to the Hazard of being benefited by a new form, after they had ſo long experienced the benefit of the old one.

Our liturgy is indeed but a mode, a form of religion. As a mode, it is doubtleſs changeable. But as it is a mode of religion, great caution ſhould be uſed in changing it; leſt in altering the mode we hurt the ſubſtance. Our garments are a mode, a dreſs; but being the dreſs of our bodies, we are cautious in changing them; and when we are not, we know our bodies ſuffer for it. Some it is true there are among us, who, with reſpect to modes of worſhip, would have us go quite naked, without any at all: And for others, who think there is no more in changing our mode of worſhip, than there is in changing our dreſs, I hope they will think there is at leaſt as much; and that there is ſomething more to be conſidered in Both than the mere act of undreſſing and dreſſing. Faſhion indeed has great power over our dreſs; and makes great changes in it; yet ſenſible and grave men ſcruple not to wear a decent and convenient dreſs, rather than throw it aſide or ſpoil it to follow every faſhion. Nor can I think, that becauſe modes of religion are naturally ſuited to the faſhion of the government to which they belong, therefore they ought to change, and keep pace with every new faſhion in the political or religious ſentiments that may ariſe in that government. A general change of government indeed

indeed may ſometimes produce a change in the modes of religion; but ſurely every alteration in the ſentiments of particular ſets of men is not a change of government. Such alteration of ſentiments may give ſome men a farther inſight, as they call it, into things, and may lead them to diſcover faults in our liturgy, and ſo it may to diſcover faults in our government; but ſuch diſcovery, I humbly apprehend, is no more a reaſon for changing our liturgy, than it is for changing our government.

There is nothing more true, than that as our liturgy is but a mode, a form of religion, we ought not to make the whole worth of our religion to conſiſt in it. Nor do ſenſible and wiſe men ever look upon it or uſe it in this view. But ſtill, though our liturgy is not the whole of religion, I hope it will be allowed to have ſome relation, and a very conſiderable one, to religion. Though it is but a form of religion, yet, as ſuch, it is too a means of our maintaining and cultivating it; and for that reaſon has too great a relation to religion to make it an indifferent matter what we do with it, or how we treat it. If upon experience we find, that it is ſuch as helps us to keep up and cultivate our religion, ſurely we have reaſon to be jealous of parting with it; or of putting it into any hands to be mended, when we are not ſure, but by ſuch experiment it may be ſpoiled. For though religion and the means to it be different things; yet the

miſchief

miſchief is the ſame, whether we ſet aſide religion itſelf, or ſpoil the proper means of maintaining it.

So long as we have a value for pure religion, we muſt value our liturgy, as a proper means of maintaining it. And when we conſider what enemies we have, not only without, but within our camp, we cannot be too cautious; we may be too careleſs. In ſuch a ſituation, if it be a point of prudence to leſſen, as much as we can, the number of thoſe things that lie open to the attacks of our adverſaries, yet it can hardly be prudence to give up a point, merely becauſe it lies open to attack: In this way we may give up every thing. It is true, we ſhould take care how we multiply work in our defence; but it is ſurely as true, that we ſhould take care what it is we give up.

If our liturgy, our rites and ceremonies, be the outworks of our religion, they ſhould be regarded as ſuch. Outworks are intended for the defence of the citadel; and the firſt care, though perhaps not the greateſt pains, is required in ſecuring them. However, they are certainly not to be given up merely becauſe they are outworks: I am ſure there may as well be none, if, as ſoon as they are attacked, the forces are immediately to deſert them and run up to the citadel. It is true, large and expenſive outworks, that are more for ſhew than real uſe, and that are capable but of a weak defence, are outworks not worth defending; and I will add,

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not worth erecting neither; and if the liturgy, the rites and ceremonies of the Church of England were ſuch ſort of outworks, they had been never ſet up, or had been long ſince demoliſhed. But as they are ſtill ſtanding, and, I truſt, ſtill likely to ſtand, it ſhould ſeem that they were at firſt as wiſely as they were pioufly ſet up; experience, I hope, can convince us, that they are not works of mere ſhew and expence, but of real ſervice to religion: and the judicious labours of learned and good men in ſupport of them are a proof, that they are not only capable of defence, but very well defended.

Upon the whole, notwithſtanding the faults which may be found in our liturgy, it may be prudent to forbear altering it. Ingenuous men, who have no other principle at heart in this matter but the maintaining the public devotion of the church, will find no real want of ſuch alteration; becauſe, with all its faults, it is ſufficiently adapted for that purpoſe.

But this is not the whole of what offers itſelf in recommendation of our liturgy; which is not only ſufficiently adapted for maintaining the public devotion of the church, but is alſo ſufficiently adapted for the performance of private devotion: Nor is there a better book of prayer for the houſe or for the cloſet, than the book of common prayer for the church.

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There are many books of private devotion among us: the great variety of which ſhews, that the principle which leads men to the uſe of them has a mixture of ſomething more than devotion in it: for ſuch variety is manifeſtly intended to ſuit the various Taſte or Fancy of people; and if books of devotion are to be drawn up in order to ſuit the taſte and fancy of people, it is no wonder if many of them are bad. Judgment indeed, judgment not fancy, there muſt be in devotion; and the ſounder judgment any one has in devotion, the better he will approve of our liturgy for his uſe in expreſſing it; and the more he will diſtaſte many of our private books of devotion; which, however well intended, have certainly wrought no little miſchief among us. They make devotion a Taſk; which, conſidering the temper of mankind, is likely to diſcourage more from devotion, than it will aſſiſt in the performance of it. Beſides; theſe books of devotion are, many of them, too much drawn from the particular tempers of thoſe who make them, to be of general and real ſervice to thoſe who uſe them. They are like the tyrant's bed, which, becauſe it fitted himſelf, he ordered ſhould fit all his ſubjects; in conſequence of which order, thoſe who were too ſhort for it had their limbs violently ſtretched, in order to come up to it. There are many inſtances of thoſe who have ſuffered this religious torture from ſome of our books of devotion; and have been drove

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into enthuſiaſm or melancholy by the uſe of them. There are many people who have not, or uſe not their judgment in religion; and yet may be very good chriſtians, and very eaſy ones, if they are not diſturbed with having more impoſed upon them than they can bear, or than their duty requires; and if they are not called forth to follow other guides beſides Jeſus Chriſt; and are ſhewn religion as He has ſet it before them. But hot headed enthuſiaſts riſe up; and, to indulge their own pride in making themſelves ſignificant, diſtort the natural features of Chriſt's religion; the ſober, but weak, mind is ſtruck and affrightned at the appearance; as well it may; but what is to be lamented, though not to be wondered at, is, that, inſtead of running away from theſe frightful extravagancies, many think they are not right, unleſs they dreſs up to them. But beſides the temper of theſe books, the ſtyle and matter of them is oftentimes very exceptionable. A ſober mind is diſguſted in the uſe of forms, which, inſtead of praying to God, have more the air of prating to him: a humour which it is very natural for thoſe who have it to indulge; and the more it is indulged, the more it hurries the ſpirits, heats the brain, lets looſe imagination and pride, and ſo makes men mad, but not good. But ſurely religion is ſet before us to make us wiſe: nor does it ever make men mad: though the abuſe of it may, and frequently does.

If then we would *pray with the underſtanding*, let us take up the liturgy. There is a treaſure of Prayers, from whence,

as we have occaſion, we may furniſh ourſelves with what is ſuitable to any exigencies of our ſpiritual or worldly condition. In the uſe of theſe prayers the mind does not feel devotion as a taſk, but as a rational employment, whilſt it chooſes for itſelf what ſuits its wants, and conducts its devotion by its own judgment. Nor are the prayers we find in it drawn from any particular temper of mind, which only ſome men can feel; but from that general temper of humility and ſobriety which all men may feel; and which it is neceſſary they ſhould feel at their devotion. The ſtyle too and matter of theſe prayers is chaſte, plain and ſober; ſuch as is ſuited to a rational ſober mind; and which therefore will feel itſelf aſſiſted in the uſe of it. The prayers are ſhort: a circumſtance well ſuited to our weakneſs in devout attention; which can maintain itſelf in ſhort forms of prayer; but flags or rambles in tedious ones. They are comprehenſive and drawn up in general terms: a circumſtance well ſuited to our real condition in prayer; when we are to acknowledge our ſubmiſſion to God, and conſequently when we muſt not preſume to Preſcribe to him; which we are very apt to do by being too particular in our devotion. Yet, when we have occaſion, the general terms in the prayers of our liturgy may readily be made particular, as we are going along, by an act of the mind; which God ſees, who *underſtandeth our thoughts afar off*, and which is more becoming true devotion before him, than much and impertinent talking to him.

To

To conclude.

The liturgy of the Church of England is a treaſure of Chriſtian devotion, both publick and private. And thoſe who are true chriſtians and ſoberly devout have always eſteemed and uſed it as ſuch. As to thoſe who, by making alterations in it, would lead the way to an entire abolition of it; and as to others who, under the pretence of a more convenient liturgy, have a ſecret wiſh for the removal of what a Chriſtian Church cannot part with, and an Eſtabliſhed Church ought not; they are Both out of the queſtion; becauſe they are no friends to the Church of England, or not ſound friends to Chriſtianity: and I think it will not require a caſuiſt to determine, whether we ought to comply with the propoſals of ſuch men in ſuch a matter. In ſome matters indeed, it is worth while to take example by an enemy; but we ſhould ſurely be cautious how we take advice from them in any matters. As to thoſe, who though they are friends both to chriſtianity, and to the Church of England, and only deſire a more correct liturgy for the public devotion of the church, or prefer other forms for their private devotion; I ſhall only ſay, that with reſpect to a correct liturgy for the uſe of the church, as we cannot expect a perfect one, ſo we ought to be content with a ſufficient one. And as to private devotion; though ſome may prefer other forms, which better ſuit their fancy,

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they can uſe none which better ſuit ſound and ſober judgment, and which will more effectually ſecure them from vain and ſilly deluſions.

If ſuch be the character of our liturgy, it is a circumſtance of weight in the commendation of our charity ſchools, that in their education of children they teach them the uſe of it; as by this means we lay the beſt foundation for ſound devotion in the minds of the poor, at the ſame time that we are charitably relieving their wants. Charity and Devotion are naturally connected together: and MR. HUTCHINS, whoſe benefactions we are now commemorating, has left a very laudable example of ſuch connexion; by joining to his love of charity a generous teſtimony of his eſteem for our liturgy. On this account, there is a double call for our preſent contribution; as it is not only an act of charity, but an act of devotion too. What we contribute is given, not only in ſupport of the indigent, but alſo in recommendation of the beſt means of true chriſtian devotion, both public and private, THE LITURGY OF THE CHURCH OF ENGLAND.

FINIS.